

LETTER

To the RIGHT HONOURABLE

P---p, E-l of Ch----d, &c.

CONTAINING,

A DEFENCE of the CONDUCT
and CHARACTER of the present
King of FRANCE.

IN ANSWER TO

The Scurrilous Misrepresentations of both, in a
Pamphlet, entitled, *Memoirs of the most Christian
Brute; or, the History of the late Exploits
of a certain Great King.*

By a GENTLEMAN of *Litchfield.*

To this ANSWER is added,
An *Impartial View* of the Personal Character of
LEWIS the Fifteenth.

By a Foreign MINISTER.

The SECOND EDITION.

L O N D O N.

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A

LETTER

To the RIGHT HONOURABLE

P---p, E--l of Ch-----d, &c.

My L—D,

AS nothing can be a greater Instance of the most disinterested Generosity, than for a meer Stranger to rise up in Defence of an injur'd Person, who, probably, may never know his Defender, and, consequently, cannot have it in his Power to return the Obligation; so it must greatly enhance the Merit of such a Procedure in him

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who

who exerts himself in order to procure Justice even for an Enemy.

From these Considerations only, as we are naturally fond of Fame, a Man might be spurr'd on to so noble an Undertaking; but I, my L—d, have yet another Motive. Calumny, like the Bird that bewrays its own Nest, always reflects a Scandal on the Calumniator, but if he be not known, the Scandal will rest on the whole Quarter from whence it came, and every Man in the Parish is suspected, till the individual Author is discovered: Thus the Traveller, who is robbed between Sun and Sun, when he cannot catch the Robber, makes the whole Hundred pay for it: And thus I think the Honour of my Country affected by the anonymous and scandalous Pamphlet, the Publication of which has occasioned my troubling your L—ds—p with this Address. But if one Man alone is thus capable of bringing a Réproach on his Country, may not another be also capable of wiping much of it off, by a Conduct diametrically opposite? By doing Justice ourselves on so atrocious a Criminal, we may prevent the just Resentment of a more generous Enemy, and make an Atonement for that Guilt which might otherwise be transferred from an Individual to a whole Nation.

A Letter said to have been transmitted from your L—ds—p to the *Abbe de la Ville*, having been quoted by an abusive Pamphleteer, and as your Name may give a Sanction to the many Misrepresentations of Facts he has thought fit to publish, so an Appeal to the same Authority in Favour of the Injur'd, and a Confutation of the Calumniator, by his own principal Evidence, must

must be an important Step towards procuring Justice for the Injur'd.

The Piece, I mean, has appeared under a no less indecent Title than that of *Memoirs of the most Christian Brute*: By which, I suppose the Author thinks to burlesque one of the ancient Hereditary Titles of the Royal House of *Bourbon*. But whether he has gained his Point, by substituting so low and uncouth a Word as *Brute*, in the Place of King, is indeed no Question at all; the Author's Dullness here, at his first setting out, being nearly on a Par with his Rudeness and Illiteracy.

That we are a People extremely addicted, if I may use the Expression, to Insolence and Ill-manners, all the World will join with me in maintaining: And in Truth it is not easy to determine, whether our *Scurvy* or our *Scurrillity* are the most epidemical and prevailing Distempers among us, or which of the two is the most difficult to cure. But of all Instances of this kind, none are more flagrant than the gross Calumnies and abusive Familiarities with which we treat our Superiors, even our very Sovereigns not excepted, and not only our own, but occasionally every other crown'd Head in *Europe*: Nay our God himself is not less (if not more) the Subject of our insolent Animadversions. — But, that these Things are any Way fit, or becoming, even an *Englishman* himself will not pretend.

However, we are at this time divided among ourselves, however we differ with one another in our Notions of Kingly Power, and the relative Duties between Prince and People, yet this, I believe, will be granted me by every impartial and moderate Man, that both the
Persons

Persons and Authority of Princes ought to be treated with Decency on all Occasions: For Politeness can never produce any ill Consequences, whereas Indecency has a natural Tendency to all kinds of Disorder, Confusion, and Immorality.

As it has never been the Practice of the *French* to treat even their Enemies with Indecency; so whatever Causes of Complaint may mutually subsist between that Nation and us; however just both Parties may imagine their Motives for entering into the present War, yet I could never learn that the *French*, on any Occasion, have given themselves the Liberty to cast the least indecent Reflection on the King of *Great-Britain*: Even War itself, as your L—d—p very well knows, may be carried on with Politeness and good Manners, as well as meer Humanity; and this without slackening in the least the Vigour of the Operations.

But, my L—d, instead of adhering to such a Conduct as Generosity only points out, the *English* have on too many Occasions betrayed a Meanness of Spirit much inconsistent with the boasted Bravery and Magnanimity of the Nation. And more especially our Printers, News-writers, Pamphleteers, &c. have distinguished themselves by their Industry and indefatigable Labours in the dirty Work of Detraction: In blackening the private Characters of all with whom they happen to have any Quarrel, tho' only on a publick Account.

Many of these are, indeed, necessitous Wretches, and may plead Poverty in Excuse for what they do; and that writing only for Gain, they are perhaps often forced to say Things which their own Consciences disapprove, meerly out of
Conformity

Conformity to the Humour of their Readers. For, as a certain very famous Nobleman, with whom I had once the Honour to converse on this Subject, observed, our Countrymen lay out more Money in Scandal than all the Nations in the World besides. “ They will chearfully, “ said he, lay out a Shilling or two with one “ who murders a Character, but don’t care to “ give a single Farthing for a Panegyrick.” All are delighted with hearing one another abused, but not one so bigotted as to pay Money for Encomiums on another.

However these mercenary Villifiers are easily distinguished, by the Flatness and Languor of their Libels, from those prejudiced Zealots, those inflamed Bigots, who cut up Reputations out of Malice propense. These are willfully wicked, without any Prospect of Gain, loving Mischief only for its own Sake.

Of this Sort the Author of the MEMOIRS, &c. appears to be, by the Gall and Bitterness of his Revilings, the turgid Rapidity of his Wrath, and the Multitude of ill-natured coarse Epithets he bestows. In his first Page he makes no Difficulty of calling one of the greatest Monarchs of the Earth all the low Ribaldry Names that a fertile Imagination could have applied to any worthless Wretch among the lowest Order of Men.

He sets out with insinuating, that his most Christian Majesty is a rapacious, bloody, insatiable Tyrant; wonders how such a Wretch can think himself one Moment in Security from some avenging Thunder-bolt, some signal and exemplary Punishment from the resistless Arm of the Omnipotent; calls him the Oppressor of Mankind, the Agent of Hell; one that triumphs in
his

his Wickedness, and while conscious that he is look'd on as a Devil of the blackest Hue, impudently stiles himself an Angel of Light; exclaims against this as a horrid, blasphemous Insult both on God and Man; and, by Way of Contrast to the Character of the *most Christian King*, represents him as an exalted Villain, who wantons in the Blood of murder'd Innocents, and places the Glory of his Life in the Destruction of his Fellow-creatures. — What a monstrous Charge is this, and all without the least Proof, or the least Attempt towards a Proof of its Justice? Indeed all that I have thus extracted from his first Page, he has dogmatically thrown together, without producing the least Fact in Support of such Abuse. Like a Madman and Barbarian he proceeds without Ceremony to Execution, and this only by Way of Introduction to the Trial. And, after all, what Sort of a Trial have we? Why little else than a Repetition of the same or such like Revilings, hard Names, unjust and unreasonable Insinuations. Yet this lamentable Stuff, vile as it is, may work no small Effect on the Minds of such of our Countrymen as Heaven has not bless'd with your L—ds—p's Penetration, Generosity, Candour. Therefore it is, that I take upon me, in the Name of the more generous and discerning Part of the People of *England*, to dispel, as far as possibly I can, the Poison of this malevolent Libel.

In his second Page he calls his Majesty of *France* a Monster, and tells us, that it is an Affront to the Christian Religion to rank him among the Professors of it: Questions, whether he be God's Vicegerent or the Devil's, whether he should not rank him with the Brutes, or
with

with Lucifer: But, however, decides it himself, in the Negative, for Fear of injuring both the latter by the Comparison. In fine, he concludes with pronouncing his Majesty a Monster supernatural in Heaven, in Earth, or in Hell; and declares that Nature starts back at and disowns him every where.

In answer to all this, I shall in the first Place observe, that all who have had the proper Opportunities for gaining any certain Knowledge of *Lewis* the Fifteenth's real Character, agree, that he is not in his own Nature a bloody, rapacious Tyrant, but a Prince of a mild and soft Disposition.

Secondly, I would ask our Reviler, who told him that the King of *France* was conscious that himself was look'd on as a Devil of the blackest Hue? Till this worthy, modest Gentleman has proved that he has better Information on this Head than I can yet suppose him to have, I must take the Liberty to look upon this Assertion as no better than a meer random Shot from his own Fancy; and which I believe will hardly be considered by moderate Men in a more favourable Light than as a downright Falshood.

Thirdly, To proceed in Order, I must take Notice of another pretty Excursion of our Author's Fancy; and which I will put it to his Choice, whether I shall call it a wilful Lie, or only a meer Blunder, the Consequence of his excessive Ignorance in History. The Passage is this, viz. "That the King of *France* IMPU-
 " DENTLY stiles himself, the MOST CHRISTIAN
 " KING." But before I proceed any further on this Head, I would beg leave to observe, that the Word *impudently* is here most impudently

used by this Writer. Had the Fellow wrote like a Gentleman, I should certainly have treated him as such; but I perceive that Decency and good Manners would be lost upon him, and therefore I must rather descend to his own Stile, and tell him that while so mean a Wretch as his Manners speak him to be, takes upon him to treat his highest Superiors in so insolent and scoundrel a Manner, 'tis greatly absurd in him to talk of the *Impudence* of Kings! But to come to the Point.

That the present King of *France* has *stiled himself* the most Christian King, is a palpable Falsity, his Predecessors having borne that Title, and he only receiving it by hereditary Right of Succession, not inventing and chusing it as a favourite Appellation. — Nor, in Truth, are we sure that he himself approves it. If, indeed, it be urged, that not approving, he ought to divest himself of it, to this I reply, that though he might not altogether approve, yet it may not appear to him quite decent to lay it aside, nor might it be consistent with good Policy; for 'tis not impossible but that the more ignorant of his Subjects, or in other Words the Majority of them, might look upon such a Divesture as little better than Heresy, if not a Renunciation of Christianity itself: Nay I doubt not but many of the more sensible of them would consider it as an Affront to the Religion of their Country. — Besides, a meer honorary Title is not in itself a Matter of great Consequence: And as to this, in particular, if productive of any Consequences, they cannot be bad, but, on the contrary, may possibly be good. It may serve to put the Bearer in Mind to form his Behaviour agreeably to so great and distinguishing an Appellation: An Appellation

Appellation which I should think might naturally tend to inspire him with a Resolution not to burlesque it by a Conduct inconsistent with the Import thereof. I have somewhere read of a People, who usually called their Children by the Name of some Virtue or remarkable Excellence, thinking by that Means to excite in their growing Minds a laudable Ambition of maintaining in their real Characters the Worth and Dignity of their Names.

In the third Page of the *Memoirs* we are told, “ That *Lewis* the Fifteenth first kindled that “ Fire which has so long and dreadfully blaz’d “ in the finest Part of *Europe*; and has occa- “ sioned the Slaughter of many Millions of “ Men who never offended him.” This also is a direct Falstity: For the present King of *Prussia* and the late Elector of *Bavaria*, afterwards Emperor, were the first to set Fire to the Torch, and light up that Flame which breaking out in *Germany*, has, indeed, since that fatal Period, unhappily overspread the finest Part of *Europe*. And if *France* has added Fuel to the Fire, is she more to be blamed than those whose arbitrary Pretensions forced her to take Part with her Allies, in order to maintain their natural Rights and Properties? Her entering into the present War, in Support of the Elector of *Bavaria*, was a Step, in some Measure, justified by the King of *Great-Britain* himself, who, as Elector of *Hanover*, gave his Vote for raising the Elector of *Bavaria* to the Imperial Throne.

In another Place our Historian complains of the Barbarities, which, he says, were committed by the *French* Troops in *Upper Austria*, and *Bohemia*. Now without denying the Facts (which, by the Way) I question whether he can support

by any better Authorities than the Gazettes and other such like publick Accounts of those Times, Accounts which no Man, who knows them, will care to depend on. Instead, I say, of denying these pretended Facts, I shall only observe that, whether true or not, 'tis nothing to the Purpose, that is, to the Judgment we are to form of the personal Character of his most Christian Majesty, for so I shall persist in styling him, let the Writer of his pretended Memoirs be never so angry. If the *French* Troops committed any Excesses in a Country they were sent to conquer, is it much to be wonder'd at? I would fain know what Troops would have acted otherways.—However, admitting they did any Thing contrary even to the Rules of Humanity, or of War, the King of *France* cannot reasonably be blamed on that Account, unless it be proved that he gave Orders for their acting in such a Manner, or, which is the same Thing, for their living at Discretion in the conquer'd Countries; or that afterwards, upon true Information how they had acted, he approved and countenanced them: This, indeed, would make their Misconduct his own. But this has never yet appeared to be the Case; and therefore the inserting such dubious Facts in a Work which is pretended to be Memoirs of the *French* King, and not of the *French* Troops in *Germany*, is either a Blunder of the Author's, or done with a malicious and ungenerous Design to prejudice and irritate the Minds of the superficial Part of his Readers; for which, indeed, he could not have taken a more artful Method, than by raking together a Series of the Misbehaviour of many Persons, and interspersing the Relation with the Words Brute, Devil, Tyrant, lawless Invader,

Invader, &c. and this in order to slide in, as it were, all the Blame upon a King who cannot reasonably be thought accountable for the Conduct of every Individual in his Dominions.

In Page 12, he draws a Sort of Comparison betwixt the pacific Conduct of the Grand Signior and *Lewis* the Fifteenth, very much to the Disadvantage of the latter. He cries up the Generosity, Probity, and good Faith of the Sultan, for not joining in the general Invasion of the Dominions of the House of *Austria*, for which he had so favourable an Opportunity.

I would not have it thought that I intend to derogate or detract from the Merits of those who deserve the good Opinion of Mankind; or that I cannot as much admire and esteem a generous and virtuous *Turk*, as any other Inhabitant of the World. And I hope it will not be thought inconsistent with the Character of an impartial Man, to say that we ought not to extol and cry up a Character more than it deserves; nor, more especially, to do this with a View merely, by an unfair Comparison, to *decry another* Character more than it deserves.

Happy, indeed, was it for the Queen of *Hungary* that the *Turk* did not join with the rest of her Neighbours, when they attacked her all at once; and I cannot deny but there might be some Degree of Generosity, and a pious Regard to the Faith of Treaties in his forbearing to do so. But, however, of this we are not quite so certain, as we are that the *Grand Signior* was then kept in Awe by the late famous Sophy of *Persia*, *Kouli Kan*, whose Engagements with the Courts of *Vienna* and *Petersburgh* were no Secrets at that of *Constantinople*. Besides, he rather wished to see the Troubles in *Europe* at an End, as they

they greatly injured the Trade in the *Lévant*, and consequently impaired his Revenues; not only by making his Subjects the poorer, but from the Loss of the large Customs which all trading Vessels pay into the Grand Signior's Coffers in the *Turkish* Ports.

But, what this Author has produced as a Master-stroke against both, against the *King* and the *Nation* of *France*, is your L—d—p's Letter to the *Abbe de la Ville*, from which he quoted several Facts as related by your L—d—p, but how grossly he has misrepresented those Facts I shall endeavour to shew. As to the Facts themselves, as stated in the original Letter, I cannot in the least dispute or doubt their Authenticity, having too high an Opinion of your L—d—p to imagine either that you could easily be imposed on by others, or would knowingly misrepresent any Fact yourself, especially in a Memorial to a Minister who would not fail of justifying his King and Country to the whole World. For these Reasons alone, were I a Stranger (as I really am not) to the Facts asserted by your L—d—p, I should readily take them for granted, and admit them to be true.

But as much prepossessed as I may be, in Favour of any Thing that comes from so good an Authority, yet that does not hinder me from seeing that Authority abused; nor does it require any uncommon Ability to detect our Historians in notorious Misquotations and Misrepresentations of your L—d—p's Meaning.

In his 23d Page he cites the following Assertion from your L—d—p's Letter, *viz.* " That, " notwithstanding the kind, the tender, the " charitable Orders that his most Christian Majesty was heard to give, with Regard to the " un-

“ unhappy, brave Men, that after being admired for their Valour and Intrepidity, were, by the Fortune of War, left wounded on the Field of Battle, his Soldiers knock’d out the Brains of the *English* with the Butt-ends of their Muskets, with such ungenerous Expressions as these in their Mouths, *Ha Dog! are you not dead yet?*”

This shameless Perverter of Truth has not scrupled to tell us, in a Note, to which he refers from the Words *kind, tender and charitable Orders*, &c. “ That was only what the *French* asserted, but what, says he, ’tis obvious enough his Lordship repeats ironically.” Now I am here authorised to affirm (and if properly called upon, I can name an *English* Officer of Distinction, late a Prisoner, who was present, and actually heard his Majesty give such Orders) that the King of *France* did give Orders, and kind, tender, and charitable Orders too, not only concerning the *English*, but all the Soldiers in general whom the Allies had left wounded on the Field of Battle. Therefore I confidently appeal to your L—d—p, and do hereby deny, that it was possible for your L—d—p to repeat or make mention of those Orders in an ironical Manner, but rather that you intended to be so understood as to do Honour to the personal Character of his most Christian Majesty, and at the same Time to lay all the Blame of so inhuman a Proceeding on his Soldiers, on whom only, indeed, it ought to be laid, for not better observing both the Laws of War in general, and the particular Orders that had been given them.

This Writer may talk of Benevolence, Humanity, and Generosity, as long as he pleases,
but

but he gives but a sorry Instance of these Virtues in himself, while he (assisting his Ignorance with his Malice, with Ill-nature, and with Lies) willfully injures the Character of a Person he knows nothing of, and, with an uncommon Degree of Wickedness, not only denies him his real Virtues, but, in their Stead, charges him with their most opposite Vices.

By insinuating that your L—df—p mentions the abovesaid Orders ironically, he doubtless aims at this Inference, *viz.* Either that no such Orders were given, or Orders of a contrary Nature. If the latter were true, the King of *France* must be a Monster indeed, a Tyrant more cruel than even *Nero* himself, and all the Blame of his Soldier's Barbarity would justly be transferred on himself. But, on the other hand, how much ought this false Asperser to be ashamed of himself, for offering so flagrant an Injury to a tender-hearted, humane Prince, whose Conduct on this as well as on every other Occasion, has been quite the Reverse of what he is here charged with?

Doubtless he thought that what your L—df—p has remarked on this Affair, *viz.* “ That the
“ above related Cruelty was not only inconsis-
“ tent with the Laws of Humanity, or the
“ Rules of War, but quite irreconcilable with
“ the boasted Valour, and, to speak the Truth,
“ with the usual Practice of the *French* Na-
“ tion.” Doubtless, I say, our worthy Historian thought, that this Remark would greatly corroborate his Insinuations to the Prejudice of the injur'd Monarch: For by this it might seem, that the *French* Troops of this Age were become less brave and generous than those of former Ages, and this through the Connivance, bad
Dis-

Discipline, Example, and even the direct Orders of their King.

But in truth there is nothing in all this, for neither the King nor the People of *France* were at all guilty in this Instance. For it was only some of the Mercenaries, particularly the *Pandours* raised by *M. de Lowendabl*, and a few other Irregulars in *French* Pay, that traversed the Field when the Battle was over; and they, indeed, as is but too often their Practice, and which the *French* Generals hardly know how to prevent, did dispatch as many of the wounded as fell in their Way before the *French* Soldiers had Time to preserve them.

These Infractions of the Rules of War are not peculiar to the *French* Irregulars, but are well known to be full as common among those of the *German* Princes, particularly such as are brought into the Field by the Princes of the House of *Austria*. Many of those are indeed meer Barbarians; and being used to fight with the *Turks*, neither Side giving or taking Quarter, they often forget to make any Distinction, when they have to do with more civilized Nations. These People usually carry their savage Fierceness still further than the Combat, seldom failing, after having gained an Advantage, to ransack the Field, in order to strip the Slain, &c. And this they always do with their Cutlasses drawn, and Bayonets fix'd, with which, if they see a wounded Man alive, they, without Ceremony, run him thro', or other Ways dispatch him, without staying to consider whether he might or might not have lived with proper Assistance.

And now, my L—d, I beg Leave to conclude my Thoughts on this Head, with repeat-

ing my solemn Appeal to your L—df—p, whether or no you ever thought the King of *France* any Way privy or accessory to the above-mentioned Barbarities, and whether you intended an Irony in mentioning those Orders, which our worthy Historian has so monstrously misrepresented.

That his most Christian Majesty is of a Temper and Disposition quite opposite to Cruelty, your L—df—p has yourself given us an Instance; an Instance which our Blunderer has also most unaccountably quoted, though it makes directly against himself. The Fact is this,

After the same Battle, *viz.* of *Fontenoy*, your L—df—p tells us, “ That a Trumpet from
“ the Allied Army carried the King a Coffer
“ sealed with the Arms of the Duke of *Cum-*
“ *berland*, Count *Koningsegg*, Prince *Waldeck*,
“ and Baron *Wendt*, filled with Pieces of thick
“ Glass, Brass and Iron Buttons, all bloody,
“ taken from the Wounds of General *Campbell*,
“ and other Officers and Soldiers; and that all
“ the *Dutch* wounded Soldiers, that were car-
“ ried to *Mons*, died with their Bodies so
“ swollen, that they were ready to burst.”
With the Relation of this Fact, our Blunderer has also quoted a Remark of your L—df—p’s, which he himself thus introduces, *To do Justice*, says he, *to the French King upon this Occasion*, our noble Letter-writer observes, “ That on Sight
“ of those dismal Reliques, and the reading a
“ very modest Letter from the Duke of *Cumber-*
“ *land*, importing, that the most cruel and bar-
“ barous Nations never made use of such kind
“ of Weapons in carrying on War, his Ma-
“ jesty turned pale, and afterwards quitted the
“ Room, to avoid expressing his Sentiments.”

This

This I think is a strong and convincing Evidence of the Humanity of this Prince's Disposition. Our Author himself acknowledges, that it justifies his Majesty in this Instance, and surely he cannot deny that it will also go a great Way towards vindicating him in every other Instance wherein this his pretended Historiographer has thought fit to villify him.

As to the foregoing Facts, as they are impartially related by your L—d—p, they do not in any Respect tend to lay open the real Character of *Lewis* the Fifteenth, nor, in Truth, of the *French* Soldiery in general. For it is very well known, that every Thing favouring of Cruelty, which of late Years may have been practised by the *French* Troops, has been introduced among them by the Soldiers of Fortune in the *French* Service. And in particular the Generals *Saxe* and *Lowendabl* have distinguished themselves by their Improvements in the more terrible, bloody, and barbarous Parts of War. But, that the King of *France* ever approved of these Things is what no one can justly assert.

If it be ask'd, why he suffers, why he does not discountenance and suppress what he disapproves, to this I reply, that as every Man is not blessed with the same Share of Courage and Resolution, Qualities which are born with us, so he who has not the Happiness to possess those Qualities, is not therefore to be censured and reviled: Such Defects, as are meerly natural, are to be placed to the Account of Nature herself, and not charged upon those who have not the good Fortune to share in all her Bounties.

His present Majesty does not indeed inherit that uncommon personal Resolution, by which his immortal Predecessor *Lewis* the Fourteenth

governed as he pleased, and made the least Intimation of his Pleasure, a supreme Law to all his Subjects and Dependents. On the contrary, the Temper of *Lewis* the Fifteenth is much more flexible, and easily wrought upon. His Ministry and Generals all know him, and in Truth do what they please. Besides, it so happens, that *France* has not at this Time so great a Number of such accomplish'd Commanders of her own Nation as formerly, her best Officers being born the Subjects of the *German* and other Princes; and these the King is afraid to disoblige, as they may quit his Service at Pleasure. On this Account he chuses to wink at many Things in them, which he might not allow in his own natural-born Subjects. And from hence, doubtless it is that we are to fix the Cause of his turning out of the Room to avoid expressing his Sentiments, on the Occasion so impartially mentioned by your L—ds—p.

That Cruel, Inhuman, and Brute, are Epithets which can properly be applied to the present King of *France*, is what I defy the Author of the *Memoirs*, &c. to make appear. But the contrary does very evidently appear by all Accounts which have been given of the private Character and Disposition of this Prince, among which none more deserves the publick Regard than that Portrait of him drawn in *High Dutch*, and privately handed about among the Ministers at the Diet of *Ratisbon*. This Piece has been much admired, not only for the Justice, Impartiality and Truth, but for the undisguised Freedom, yet decent Boldness with which it describes every Part of this great Monarch's Character. Of this Piece I shall make a short Extract, which shall conclude this Epistle;
and

and this I the rather chuse to do, that I may not be suspected of Partiality in Favour of a Prince who is therein represented to very little Advantage. Yet tho' not handsome, the Picture is universally allowed to be a good Copy, and like the Original. But whatever Deformities it may exhibit, there are none like those so maliciously painted out in the *Memoirs*, &c. And were I to grant the Author, that the King of *France* is what he seems so desirous of making him appear to be, viz. a *Brute*, yet it must be owned that he has grossly mistaken both his Shape and Size, and all other Properties, and ought to have described him to us as a *harmless, bleating Sheep*, rather than a *roaring fiery Dragon*.

“ *Lewis* the Fifteenth was seated on the
 “ Throne while a Child, and so much Care
 “ was taken of the Health of his Body, that
 “ the Faculties of his Mind were almost entire-
 “ ly neglected. There was a Necessity that he
 “ should be governed in his Infancy; and it
 “ has so fallen out that those who were en-
 “ trusted with this necessary Direction of him
 “ and his Affairs, so mouldered his tender and
 “ growing Faculties, as that their Care might
 “ be always necessary; and instead of labouring
 “ to make him what he ought to be, employ-
 “ ed all their Thoughts in keeping him still
 “ an Infant, that they might still keep their
 “ Authority. By this Means it is become ha-
 “ bitual to him to *be governed*; and notwith-
 “ standing the Rank he holds give him an
 “ absolute Power over others, yet he has
 “ been hindered from acquiring any Indepen-
 “ dency himself; so that in the Prime of
 “ his Years, and when, according to the
 “ Order

“ Order of Nature, he ought to make the
 “ greatest Figure, he is still but the *Instrument*
 “ of others, and may be truly said to make no
 “ Figure at all.

“ In his Reign there have been many deep
 “ Negotiations carried on, great Designs laid,
 “ and some carried into Execution. He has
 “ been engaged in more Wars than one; and
 “ yet among all the Flatterers that fill his
 “ Court, there has not been found one to ce-
 “ lebrate the Extent of his Genius, his Labours
 “ in the Cabinet, or his Atchievements in the
 “ Field, which is a plain Proof that he is the
 “ Instrument of others, and cannot so properly
 “ be said to *act* as to *be acted upon*. This fur-
 “ ther appears from the different Characters,
 “ which at different Periods his Administration
 “ has been. At one Time the principal View
 “ seemed to be the recovering the Strength of
 “ his Subjects, which had been much weakened
 “ by the ambitious Projects of his Predecessors.
 “ At another, the same Ambition seemed to be
 “ the ruling Motive in all his Measures; but in
 “ the Way of pacifick Negotiations, as if he
 “ meant to owe his Greatness rather to the
 “ Arts of Government than the Force of his
 “ Arms. In a succeeding Season he has ap-
 “ peared to act with Views very different to
 “ either of these. He has launch'd into vast
 “ Expences that have exhausted his Subjects,
 “ in order to maintain Wars needless in
 “ themselves, and even inconsistent with his
 “ Glory*. These Events plainly speak their
 “ true Causes, which are the Changes made by

* The Reader is to observe, that this Piece was written before the *French King's Troops* met with such prodigious Success in *Flanders*, &c.

“ Time and Chance, rather than his Choice of
 “ the Directors of his *perpetual Infancy*. A Prince
 “ of a pacifick Disposition may be forced into
 “ Wars, but will never enter into them wan-
 “ tonly. A Prince of a Martial Temper may
 “ allow some Intervals of Peace, but will never
 “ enter into the Labyrinth of Negotiations. A
 “ great Genius, equally capable of shining in
 “ the Cabinet and the Field will shine alternate-
 “ ly in both; but not start precipitately from
 “ the one to the other. Hence it follows, that
 “ to learn the Spirit of his Government, we are
 “ not to study the Prince, but those to whom he
 “ delegates his Power; from the Character of
 “ his Ministers, arises the Character of his Ad-
 “ ministration.

“ We generally learn the true Characters of
 “ great Monarchs from such of their remarka-
 “ ble Expressions, as the Attention always paid
 “ to what they say, transmits from private Ob-
 “ servation to publick Fame; from their per-
 “ sonal Actions in Council, in the Field, and
 “ in private Life; and more especially from the
 “ Bent of their Pleasures. But it is very diffi-
 “ cult to make any Discoveries relating to this
 “ Prince, by any of these Methods. His set
 “ Speeches are ascribed to his Ministers; and as
 “ for any shrewd Sayings, or deep Observations
 “ that have escaped him, nobody knows where
 “ to find them; his private Favourites have in
 “ this Respect been so negligent, or so silent,
 “ that *France* has pick'd up very little Intelli-
 “ gence. As to his personal Conduct, it is as
 “ little spoke of; he assists *at* without assisting *in*
 “ Council; he follows the Advices that are gi-
 “ ven him there, as if they were received from
 “ *Oracles*; and in the Field he obeys the Orders
 “ of

“ of his General, and goes *to* or rather *near* Dan-
 “ ger, when he is *called*, but *quits* it as soon as
 “ he can. His Pleasures, like those of *Tiberius*
 “ in the Island of *Caprea*, are such Mysteries that
 “ vulgar Eyes can never penetrate them. All we
 “ know of them is, that they are such as speak
 “ him Mortal, and that Wine and Women
 “ are not excluded. Upon the whole, there-
 “ fore, we may justly say, that, as in some
 “ Plays where Kings are introduced, they do
 “ not make the greatest Figure in the Eyes of
 “ the Audience; so the Subjects of the *Great*
 “ *King* may be said to have a puissant Mo-
 “ narch, who, like the Emperors of the East,
 “ directs all Things by those who have the
 “ Honour of his Confidence, and appears *little*
 “ himself even in his *greatest* Affairs.

I am,

Your L—DS—P's

most obedient, and

most humble Servant,

Litchfield, Oct. 29,

1747.



R. H.

F I N I S.

